

Summary

Aesthetic experience as the basis of integral cognition from the perspective of pragmatic aesthetics

The book aims to conceptualise integral cognition based on the issue of experience in pragmatic aesthetics and somaesthetics. The book's main personages are John Dewey, Richard Shusterman and Mark Johnson. Although the concept of integral cognition is inspired to the greatest extent by the views of these three thinkers and is based on a reconstruction of their views on aesthetic experience, it also includes aspects that these writers did not take into consideration.

Integral cognition is an alternative to unilateral intellectual cognition. It does not focus on the intellect, but requires taking into account the senses, feelings, corporeality, as well as imagination and intuition, hence it involves the "whole" person and his or her creative and direct interaction with the environment. It also requires treating the means leading to a particular result as an integral part of cognition. The practice of integral cognition leads not only to the acquisition of knowledge, but also to improvements in the quality of life and experience, the formation of the cognitive person as a psychophysical-spiritual whole, inner harmony, joy and fulfilment. Integral cognition is not a given. It requires education and is an important challenge today.

In the book, I seek answers to the following questions: what conditions must be met for cognition to approach art, i.e. to become integral? Why is this kind of cognition worth practising and cultivating? What role do aesthetic components play in cognition, i.e. senses, feelings, imagination, intuition, aesthetic thinking? What kind of experience should integral cognition be based on in relation to contemporary aestheticisation processes that also concern science and philosophy? I distinguish integral cognition (which includes aesthetic components) from incomplete cognition (which focuses mainly on the mind).

The book consists of five parts. In the first part, I outline the pragmatic concept of truth and cognition, as well as the main principles and tasks of pragmatic aesthetics and somaesthetics. I distinguish points of convergence between the pragmatic concept of truth and cognition and the concept of integral cognition, as well as points where the two concepts diverge. I point to the importance of pragmatic aesthetics and somaesthetics for the process of aestheticising cognition. In the second part of the book, I place the principles of pragmatic aesthetics in the context of such cultural processes as the anti-metaphysical and somatic turn, and multidimensional aestheticisation. This part aims to indicate the topicality and

attractiveness of pragmatic aesthetics in relation to contemporary cultural transformations that also (or perhaps even primarily) impinge on the cognitive sphere. The third part of the book deals with John Dewey's concept of experience and aesthetic experience. It focuses on the relationship between cognition and experience and, more specifically, on the kind of experience that can serve as the basis and model of cognition in relation to the cultural somatic, anti-metaphysical and aesthetic turn. In this part, I indicate the common sources of aesthetic experience and cognition and the conditions for the integrity of cognition. I analyse the differences between incomplete and integral cognition. In the last chapter of this section, disputing Dewey's instrumentalism, I develop the issue of the axiological dimension of integral cognition. In the fourth part, I conceptualise integral cognition, and analyse, primarily on the basis of the Deweyan pragmatic tradition, such components of this cognition as consciousness, feelings, senses, aesthetic and qualitative thinking, imagination and intuition, and reflective thinking. The last part of the book aims to show the practical dimension of the concept of integral cognition. In it, I analyse selected examples of cognition in the educational, philosophical and scientific spheres that can serve as models and indicators for the development of integral cognition.